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ABSTRACT

This newsletter seeks to promote the concept of bilingual-cultural education. Among its articles are "Political Power and Bilingualism," "Saturday Fun for Joao and Maria," "Student Selected Geography Texts," and "To Become Aware of One's Reality." Included is a list of distributors of educational materials in Spanish and Portuguese. Some of the articles appear both in Spanish and English. (SK)

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Materiales en Marcha

PARA EL ESFUERZO BILINGÜE--BICULTURAL•

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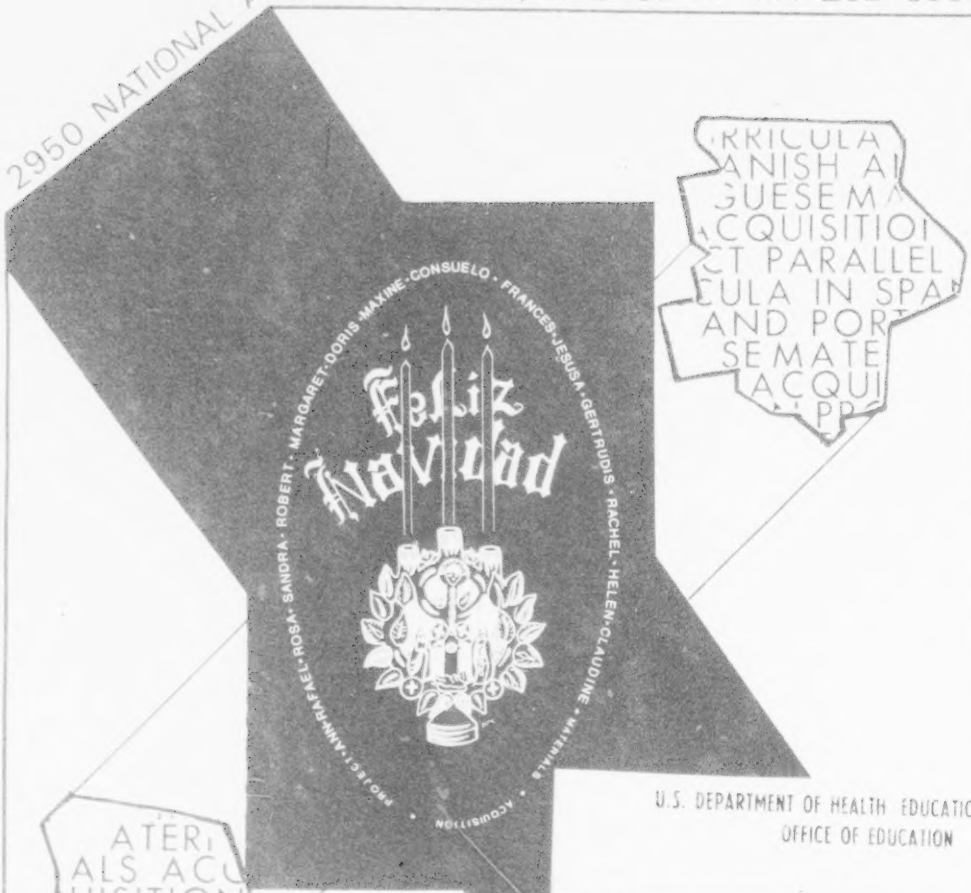
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The Poinsettia Story

Retold by Roberto Rodríguez

Materiales en Marcha

PARA EL ESFUERZO BILINGÜE-BICULTURAL

Materials Acquisition Project
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IN THIS ISSUE

The Poinsettia Story.....Inside Front Cover
Roberto Rodríguez

Fifty Speakers Accept Conference Invitations.....4

Poder Político y Bilingüismo/Political Power and Bilingualism.....5
Rafael M. Fernández

Saturday Fun for João and Maria.....6
Ann Marie Youngblood

Student-Selected Geography Texts.....8
Andrés Jiménez

...To Become Aware of One's Reality.....10
Manuel Vargas, Irma Castro, and Abrán G. Quevedo

Field-Testing Favorites: Ensayo Sobre un Texto.....16
Elida Pérez-Reinaldo

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ANDRES JIMENEZ is in his second year as Title I Coordinator for Alum Rock School District, San José, California. He was educated at: Imperial Valley College, where he earned his A.A.; San Diego State University, where he earned his B.A.; San José State University, where he earned his M.A.; and La Universidad de las Américas, Toluca, México, where he studied one summer. His teaching experience encompasses four years in Brawley, California, two years in San Diego City Schools as an ESL/Bilingual Coordinator, and one year in San José Unified School District as an administrative intern at Jefferson Elementary School. He was appointed Title III Director during his first year at Alum Rock School District, and he became Title I Coordinator last year.

ELIDA PEREZ-REINALDO has been a bilingual teacher at Coral Way Elementary School, Dade County, Florida, since it became a bilingual school. She is also a writer for the Bilingual Department, Materials Development, Dade County, Florida. In May of 1972 she was sent by the Bilingual Department to a MAP workshop to select materials in Spanish and field test them at Coral Way School. A former teacher of elementary education at the Escuela para Maestros, Camagüey, Cuba, she has a doctorate in education from the Universidad de la Habana, Cuba, a certificate from the Cuban Teacher Training Program of the University of Miami, and an SSL certificate from Barry College, Miami. The author of Organización Escolar (Habana: Cultural, 1954) and Psicología Infantil (Genética) (Camagüey: Escuela Salesiana de Artes y Oficios, 1952), she has been Jefe de la Cátedra de Psicología y Organización Escolar de la Universidad Ignacio Agromonte de Camagüey, Cuba, and Jefe de la Cátedra de Estudios Pedagógicos de la Escuela para Maestros de Camagüey, Cuba.

MAILING LIST FORM

If you would like us to add your name or that of an associate to the mailing list for Materiales en Marcha, please fill out the following form and mail it to Ann Kern at MAP:

NAME _____

NUMBER AND STREET _____

CITY, STATE, AND ZIP CODE _____

ELEVEN-POINT RATIONALE FOR BILINGUAL PROGRAM, PART I

EXPLICACION DE ONCE RAZONES PORQUE SE DEBE DE TENER UN PROGRAMA BILINGUE, PRIMERA PARTE

1. Learning of the mother tongue takes place in the intimacy of the family and carries with it feelings, emotions, memories which become part of the self (ego, self concept, self esteem).

2. Acceptance and value of the pupil's native language nurtures feelings of acceptance and valuing of self and family.

3. Human beings learn to listen and to speak before they learn to read and write. There is a natural order of language learning - listening, speaking, reading, writing.

4. It makes sense to read first the language which has been mastered in its oral form.

1. El aprendizaje del vernáculo toma lugar en la intimidad de la familia y lleva consigo los sentimientos, emociones y memorias que forman parte del individuo (ego, concepto de sí mismo, aprecio de sí mismo).

2. La aceptación y la estimación de la lengua nativa del estudiante crian sentimientos de aceptación y estimación propia y de su familia.

3. El hombre aprende a escuchar y luego a hablar antes de aprender a leer y a escribir. Hay un orden natural en el aprendizaje del lenguaje - el oír, el hablar, el leer y el escribir.

4. Es más razonable que el niño aprenda a leer en la lengua que ha dominado oralmente.

Eleanor Thonis

Fifty Speakers Accept Conference Invitations

Approximately 50 speakers have already been scheduled for large and small group sessions of the First Annual International Multilingual Multicultural Conference at San Diego's Town & Country Convention Center April 2-5, 1973. Representing a wide spectrum of languages and cultures, they have been recruited from Canada and México as well as many sections of the United States.

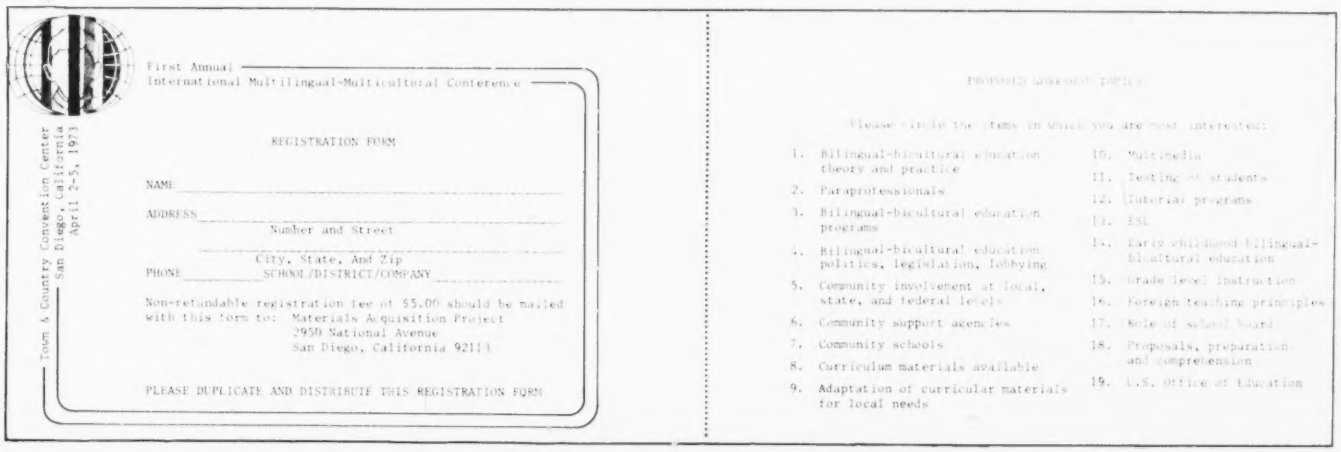
Juan Aragón, Hernán La Fontaine, and Billy Mills will address general sessions of the conference, while Victor Cruz Aedo, Richard Baca, Alfredo Castañeda, Jack Chen, Edward De Avila, John García, Severo Gómez, Mari Luci Jaramillo, William Mackey, Steve Moreno, Barney Old Coyote, Uvaldo Palomares, Albar Peña, Manuel Ramírez, José Ulibarrí, and Nelson Vieira will address large group sessions of the conference as lecturers and panel participants.

Facilitators scheduled so far for small group sessions are Ernest Azóhcar, Bob Baker, David Ballesteros, Manuel Camargo, Herminia Cantero, Irma Castro, Mary Crawford, Roberto Cruz, Rogelio Díaz Guerrero, Rafael Fernández, Ray Fong, Arthur Godoy, Ruth Green, Paul Juárez, Morey Krear, Adele Martínez, Alba Moser, René Nuñez, Awilda Orta, Alonzo Perales, Ralph Robinett, Mary Lela Sherburne, Tony Sierra, Juan Solís, John Summerfield, Delia Talamantez, Eleanor Thonis, and Eddie Thorn.

Several slots are still to be filled in all areas of the conference. A pre-conference program will probably be published and distributed within a month-and-a-half.

Mariachi and marimba bands and dancers and a Polynesian band and dancers are among the entertainment arranged for four evening events, and a package deal for conference entertainment and evening meal expenses has been prepared to save participants $10.00. Registrants will soon receive cards that enumerate these expenses alongside the more expensive costs at which entertainment and evening meals are available if purchased individually.

In addition, it is recommended that registrants interested in accommodations at the Town & Country Hotel during the conference make their reservations immediately. They can call 1-800-AE 8-5000 for a toll-free confirmed reservation. They should make sure that they mention the conference when they call.



Town & Country Convention Center
San Diego, California
April 2-5, 1973

First Annual
International Multilingual-Multicultural Conference

REGISTRATION FORM

NAME _____

ADDRESS _____
Number and Street

_____
City, State, And Zip

PHONE _____ SCHOOL/DISTRICT/COMPANY _____

Non-refundable registration fee of $5.00 should be mailed with this form to: Materials Acquisition Project
2950 National Avenue
San Diego, California 92113

PLEASE DUPLICATE AND DISTRIBUTE THIS REGISTRATION FORM

PROPOSED WORKSHOP TOPICS

Please circle the items in which you are most interested:

1. Bilingual-bicultural education: theory and practice
2. Paraprofessionals
3. Bilingual-bicultural education programs
4. Bilingual-bicultural education: politics, legislation, lobbying
5. Community involvement at local, state, and federal levels
6. Community support agencies
7. Community schools
8. Curriculum materials available
9. Adaptation of curricular materials for local needs
10. Multimedia
11. Testing of students
12. Tutorial programs
13. ESL
14. Early childhood bilingual-bicultural education
15. Grade-level instruction
16. Foreign teaching principles
17. Role of school boards
18. Proposals, preparation and comprehension
19. U.S. Office of Education

Poder Político Y Bilingüismo

Por Rafael M. Fernández

Ha sido en lugares donde hay concentración de minorías donde estas han arrebatado el poder político que justamente les corresponde. En vista de esto nos preguntamos, ¿Qué posición debemos adoptar respecto al propuesto esfuerzo por desegregar las minorías mediante el transporte de alumnos?

Supongamos que la educación bilingüe bicultural ha sido adoptada en todas partes, una educación subvencionada por los distritos escolares para todos los niveles desde prepárvulos hasta la universidad y para clases que incluyen todos los alumnos cuyo idioma materno es el español y un número equivalente compuesto de alumnos blancos y negros, en la proporción que estos existen en la sociedad, cuyo idioma materno es el inglés. Entonces, la desegregación ya sería una realidad.

Como resultado de esto, ¿Quedaría diluído al fin y al cabo el poder político de los hispanoparlantes? No lo creemos. Si la educación bilingüe bicultural tiene el efecto deseado, los lazos comunes que nos unen se verán reforzados y estrechados. Los hispanoparlantes nos sentiremos aún más llenos del orgullo que nos infunden nuestra herencia y nuestra cultura; buscaremos con más ánimo los puestos de importancia, el vigor económico y el bienestar de nuestra gente.

Si nuestros pueblos acaban por verse en gran parte integrados con la mayoría anglosajona, no por esto han de acabar menos conscientes de su autoidentidad, ni menos unidos.

Lo único que podemos vislumbrar para el futuro, si la educación bilingüe bicultural se convierte en plena realidad, es que nuestra cultura sobrevivirá y formará una base amplia y singular de poder político.

Political Power And Bilingualism

By Rafael M. Fernández

In places where there is a concentration of minorities these often have seized the political power that is correctly theirs. In view of this we ask, what position should we adopt with respect to the proposed effort to desegregate the minorities by means of busing?

Let us assume that bilingual-bicultural education has been adopted everywhere, an education subsidized by school districts for all levels from prekindergarten to university and for classes that consist of all students whose maternal language is Spanish and an equal number composed of anglo and black students, in the proportion that these exist in society, whose maternal language is English. If such were the case, desegregation would already be a reality.

As a result of this, will the political power of the Spanish-speakers be left diluted in the long run? We don't believe this. If bilingual-bicultural education has the desired effect, the common bonds that unite us will be reinforced and tightened. We Spanish-speakers will be infused more readily with pride in our heritage and culture; we shall more energetically seek important positions, economic vigor, and well-being for our people.

If our peoples end up being to a great extent integrated with the Anglo-Saxon majority, they will not on this account end up less conscious of their autoidentity, nor less united.

The only thing that we can surmise for the future, if bilingual-bicultural education becomes a complete reality, is that our culture will survive and form a broad and solid base of political power.

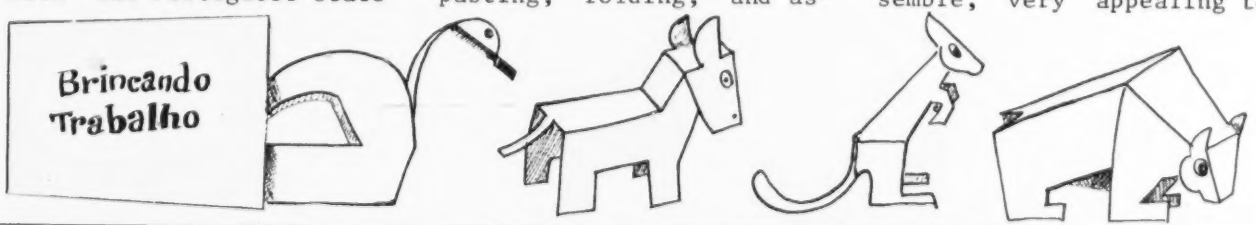
Saturday Fun For João And Maria

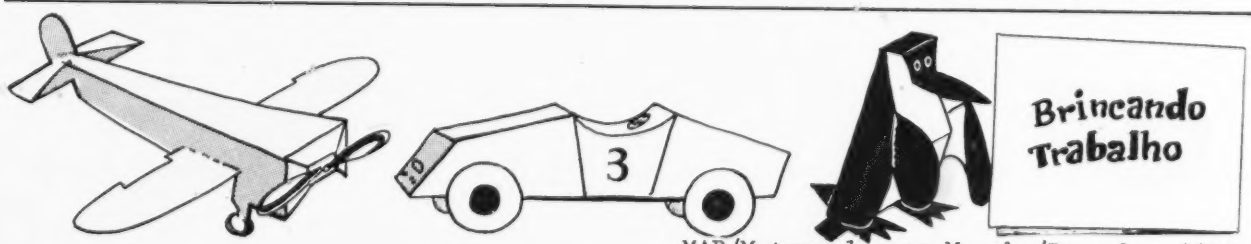
By Ann Marie Youngblood

Wouldn't it be fun to go to school on Saturdays? Any healthy red-blooded Portuguese youngster would have a hard time understanding why you're not wildly enthusiastic about the idea. In case you're wondering why most every little João and Maria love to go to school on Saturday, it's really very simple--most schools in Portugal devote Saturdays to art, crafts, drama, songs, dances, and lots of fun! What a refreshing break from the rigors of traditional pedantry, and, believe me, they have plenty of that in Portugal!

If, by chance, you've become discouraged with the traditional orientation of most educational materials from Portugal, the following "Saturday fun" materials will surely lift your spirits any day of the week. You'll be delighted to discover that they are very educational. In fact, they have been specifically prepared for correlation with the Portuguese state-adopted curriculum. This is especially true of Brincando Trabalho, Caderno Nº 1 by Mario Ramiro (Porto: Porto, n.d.), which provides creative materials to supplement the traditional approach of Portugal's one and only first-grade reader, Livro de Leitura da Primeira Classe. It costs $ .70. Most of the activities in the workbook are specifically designed to reinforce the lessons in the first-grade reader (This correlation is explained on pages 4, 8, and 20 of the workbook.). In addition, familiar vocabulary items from the reader are pictured on colorful workbook pages which are destined for creative learning activities. Other pages in Brincando Trabalho are devoted to reinforcement of the fundamental skills of mathematics, while the last two pages are just plain fun, four little animals for children to cut out and assemble into standing models. Activities include cutting, pasting, folding, and assembling. Bright-colored glossy paper as well as cardboard cut-outs are provided in the workbook.

The second Brincando Trabalho workbook, Caderno Nº 2, is noticeably different from the first in that the activities are not correlated with academic subjects such as math or reading; this is strictly a book of crafts. It costs $ .81. The first section is devoted to lessons in weaving and "rolling," utilizing paper, raffia, wool, and other materials. Diagrams, photographs, and colorful paper to weave provide students with plenty of assistance and incentive. The center section of the workbook presents some really clever and innovative ways of making tiny models from cheap, easy-to-get materials such as matchboxes, corks, dried fruit, wood, straw, wire, buttons, cardboard, etc. The last 10 pages of the workbook contain cardboard models to cut out and assemble, very appealing to





any youngster.

The Brincando Trabalho workbooks, written for Portugal's first- through fourth-graders, are most suitable for our second- through sixth-graders, and, even so, some of the activities need to be simplified to avoid burdening the child with overly complex manipulative skills. As a case in point, the picagem (juxtaposed straight pin perforations around the outline of a picture) found in Caderno Nº 1 is quite frustrating to small hands, not to mention the danger involved. It should be substituted with recorte (cutting out with scissors).

The difficulty factor encountered in so many Portuguese materials is related to the fact that Portuguese children begin school at age seven, compared with our entering age of five. Consequently, the problem arises, "What materials can we use with our five- and six-year-olds?" Fortunately, we at the Artesia, California, bilingual project have found the answer (with the assistance of MAP, of course) in another "Saturday fun" workbook, A Brincar Aprendo, by Cecília Alves Vera-Cruz Pinto and Maria Luísa Filipe de Andrade (Porto: Porto, n.d.). It costs $ .83. This workbook conforms to the Portuguese state-adopted pre-primary program. Of all the materials received through MAP, this workbook has received widest acclaim from our kindergarten and first-grade teachers here in Artesia. They recommend it highly for all kindergarten and first-grade Portuguese bilingual classes.

I might add that the children love it as much as the teachers--it's so much fun! If you're still not convinced, just flip it open to page 6, and you will be as excited as any little kid when you see the Portuguese flag in full color along with beautiful color swatches to tear out and touch. Another one of my favorite pages, number 45, has the numerals 1 to 9 on flocked paper so the child can feel the textured shape of each numeral. There are lots of pages of brightly colored glossy paper, cardboard punch-outs, and pictures to color. The workbook also has a colorful cover of multi-ethnic appeal.

A variety of concepts are taught through coloring, drawing, writing, cutting, and punch-out activities. The concepts taught include quantity, numbers, shapes, colors, and a variety of perceptual and cognitive skills. Several pages in the latter part of the book present series of illustrations for the teaching of sequential narrative and comprehension skills. The illustrations correspond to stories found in Livro de Indicacoes Didacticos para a Pre-Primaria (Porto: Porto, n.d.), now on order at MAP. This teacher's manual should prove an invaluable complement to A Brincar Aprendo, as well as an important aid in all areas of kindergarten and first-grade bilingual curricula.

It is hoped that these three activity workbooks will be of assistance to you in implementing an innovative rather than a traditional Portuguese bilingual program, one in which "Saturday fun" becomes an integral part of the daily curriculum and workbooks become "funbooks." That's what it takes to make João and Maria anxious to come to school. Without this enthusiasm significant learning cannot take place. Learning can and should be fun. Good workbooks are also "funbooks." Your students will love them, and, most important of all, they will love learning.

Good workbooks are also "funbooks."

Student-Selected Geography Texts

By Andrés Jiménez

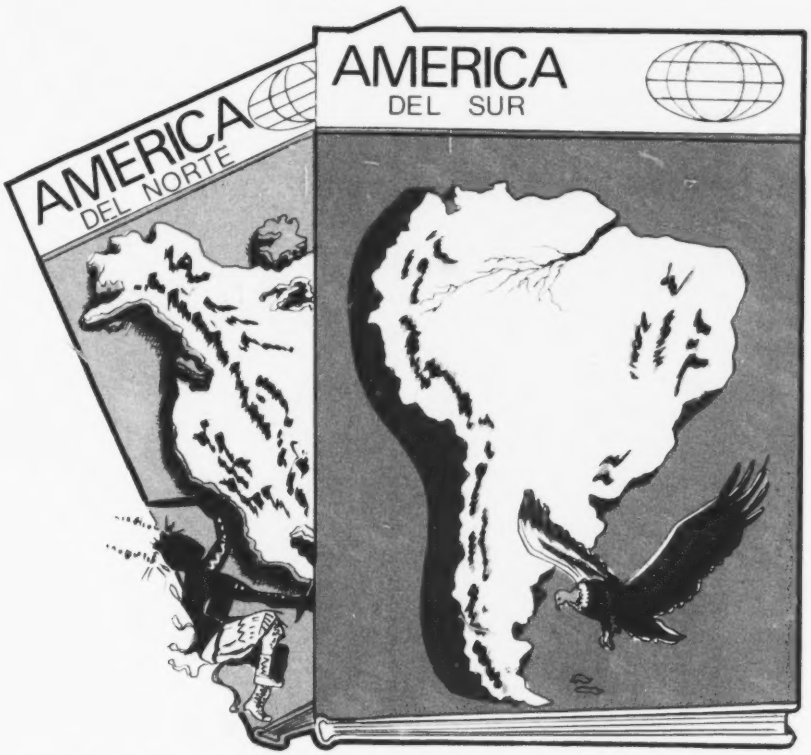
When we evaluated several upper elementary geography texts in Spanish recently, my students and I selected the list of books below as ideal reading, as either regular texts or supplementary materials:

1. Viajemos por el Mundo (Caracas: Cultural Venezolana, 1969) by Levi Marrero ($3.50)
2. Viajemos por América (Caracas: Cultural Venezolana, 1970) by Levi Marrero ($3.50)
3. América del Norte y Centroamérica (México: Novaro, 1967) by Margaret Bevans ($10.43)
4. América del Sur (México: Novaro, 1967) by Margaret Bevans ($10.43)
5. Didáctica de la Geografía (Salamanca: Anaya, 1969) by Luis Coronas Tejada ($8.19)

Viajemos por el Mundo is desirable material for the fifth-grade through junior high levels, depending upon the reading proficiency of the particular bilingual classroom. Written in the warm, down-to-earth style that is in many respects characteristic of Latin America, the book is set in readable type with which the upper elementary child can readily associate. The artist has rendered each scene in a rather attractive, colorful, and eye-catching manner, and the author seems to understand the upper elementary student's way of thinking very well, for the simple reason that my students were highly motivated by his materials.

A specific section we spent several days rapping about among ourselves was the section on "Población y Económica de Asia (pp. 142-149)." Since our country has been at war in Vietnam either directly or indirectly, depending upon your political viewpoint, my youngsters were extremely inquisitive concerning the Indochinese countries. Thanks to Viajemos por el Mundo we were able to understand the Asians better. But the section on Asia was too short to meet our needs because my students wanted to know even more about the Vietnamese.

Viajemos por América is another top-notch book, suitable for upper elementary through junior high, according to my students. This brief text came closer to our hearts because it covers our own back yard. One minor discovery my students made was a fact probably familiar to many other people, that México's official name is Los Estados Unidos Mexicanos. They were accustomed to American texts' allusions to our neighbor to the south as merely México. It was important to them to know that Los Estados Unidos Mexicanos constitute a república federal identical to the U.S.A. Another interesting item they came across concerns the name of the river that separates the state of Texas from Los Estados Unidos Mexicanos.



It seemed to be a matter of where you are standing. Americans call it the Rio Grande, but it is El Rio Bravo Grande del Norte to the Mexicans. Passages on these topics particularly impressed my students.

América del Norte y Centroamérica and América del Sur are equally well-written books that were also popular with my pupils. Their only disappointment was that an insufficient amount of information appeared on each country. It seemed as if we were watching a movie with excellent actors and a plot we could actually call a plot, when the movie suddenly ended abruptly.

Didáctica de la Geografía was selected by my students for its fine printing and well-depicted scenes. It was not chosen without controversy, however. To some it made sense; to others it was the opposite, too difficult, etc. I am glad to announce, though, that they all agreed that it is geared to the high school, or maybe even the college, level, depending upon the individual.

The use made of these materials must be determined by the needs of the school district, the community, the school, the classroom teacher, and, above all, the child. I would suggest individualized instruction with very small group assignments.

I am proud that my students have expanded their knowledge of the world they live in by helping me review and evaluate these books. For this opportunity we wish to thank MAP. Gracias, MAP, keep up the good work.

More Recommended Materials

Benavides Estrada, J.
Benavides Estrada, A.
Geografía, 4° Año
Lima: Universo, 1969
64pp. col. illus. workbook
$ .84

Espríu Gumi, Mercedes
Geografía e Historia, 6° Curso
Salamanca: Anaya, 1970
237pp. col. illus.
$1.77

Geografía del Peru y del Mundo, 5° Año
Lima: FTD, n.d.
128pp. col. illus. workbook
N.p.

Geografía Universal, 6° Curso
Salamanca: Anaya, 1967
72pp. col. illus. workbook
$1.10

Mañero, Mariano
Sánchez Zurro, D.J.
González Gallego, I.
Ciencias Sociales, 6°
Salamanca: Anaya, 1972
223pp. col. illus. text
217pp. col. illus. workbook
$4.95 text
$2.48 workbook

Marrero, Levi
La Tierra y Sus Recursos
Caracas: Cultural, 1970
394pp. col. illus.
$5.59

Merino, A.
América y Sus Riquezas
Caracas: Co-Bo, n.d.
166pp. col. illus.
$3.18

My students have expanded their knowledge of the world.

. . . To Become Aware Of One's Reality . . .

By Manuel Vargas, Irma Castro, and Abrán G. Quevedo

SARITA (above) and RICKY (below) GONZALEZ are pupils at LA ESCUELA DEL BARRIO's preschool.

ED. NOTE: The exposition of ideas, of alternative solutions to problems, is a worthy cause, for good thinking and effective action can result only through the examination of all known possibilities.

It appears that mankind increasingly has greater problems to surmount on seeking better avenues of education, since growth in numbers and in technological capabilities tends to create complexity and constriction, while growth in self-awareness tends to sharpen the need for self-expression and self-realization. Methods and systems that fulfill only a part of the needs but that are accepted as total programs tend to become stratified, then obsolete even for those needs they once fulfilled, and then a part of the very obstacles to be surmounted.

MAP is located in the Chicano barrio of San Diego. Since it appears that increasingly education is to be truly what it always should be--a function of the community it serves--we feel that all educators should become acquainted with the views of some of the members of our community.

Today's world is full of the latest computers capable of world rule, the latest weapons with a capacity for total planet destruction, the latest technology with the potential for total human support and longevity to the point of immortality and the deep potential for a utopia. Yet while the attempts at conquering nature are in full swing, modern man has forgotten the development of himself in relation to his natural world.

In the struggle for superiority western man has enslaved himself to the methods and techniques of that struggle. He has attempted to conquer the gods (life), and in his quest has forgotten that he himself is part of life--earth, sky, and man. Education is man's enslavement process.

The United States, THE forerunner in education trends, defines education as the development of loyal, effective, self-reliant, and actively participating American citizens. At first glance this definition is the "rightest" one, but its deeper implications are terrifying. Development literally acknowledges production with predetermined goals in set molds. Loyal, of

course, pertains to the historic binding of citizens to the national ideals. A self-reliant individual, therefore, becomes one who utilizes ONLY established institutions and resources in promoting himself and his well-being. As for actively participating citizens, the definition implies the individual's participation and productivity within the established institutions that support the national well-being. Such education is purported to develop an individual with a well-rounded background, a specialization, and the tools for reliance on other institutions.

Vehicle For Education

The vehicle for the production of such education, of course, has been determined to be schools, schools which operate on a determined curriculum with determined criteria for who can teach and who can be instructed. There is, of course, additional paraphernalia for the designation of education in schools, but the basics are simple. You MUST go to school in order to be educated. You MUST have a B.A. and a teaching credential from an accredited institution to teach. You MUST be between the ages of 5 and 18 to attend school. And you MUST have a career to be successful. Certainly there are some deviations from these, but they are considered to be special and not normal as such. What it generally boils down to is that if you did not go to school, you are uneducated. If you do not have a career, you are unfulfilled. If you are 18 and in the eighth grade, you are retarded. All of these implications exist within the national philosophy of education. You can try to excuse them, support them, and modify them, but in reality these are still held to be true. Thus we have defined education as the manufacturing of learned, productive, loyal citizens through a process occurring in a school under the supervision of a teacher learning a set of predetermined facts or fiction known as curriculum during a certain period of life. This may seem to be a cruel and antagonistic attack on education, but the results of this regimentation have been even more cruel and destructive to generations of individuals throughout the country. What is most unfortunate is that most European countries and others, particularly in Latin America, are following the trend and idealizing the American interpretation of education.

Such education by definition, therefore, is determined only for a particular group of people, in particular American or pseudo-American citizens. Where then do Chicanos as a distinct and unique ethnic group fit in? Or better yet, do they fit into the present definition of American educational standards? By the brief description attempted above Chicanos as a group are uneducated. It may shock some Chicanos to know that although they consider themselves educated, the general society does not accept this as true. After all, Chicanos have an extremely low grade achievement record. Chicanos do not have careers. Chicanos have a poverty level income median. And whether one wants to accept it or not, established institutions equate one Chicano with another. What Chicanos do have is a culture, a language, and a distinctly unique way of life. From this base, education for Chicanos must be explored, determined, and defined in any of a multitude of ways. We must reach within ourselves, our barrios, and our culture to find these answers.

ROCIO TARAZON, AURORA SALAS, MERCEDES CORTEZ, MARIA ESTRADA, and LUPE CASTILLO (left to right) attend an ESL class at LA ESCUELA DEL BARRIO.

Another angle on this identical class includes (left to right) MARIA ESTRADA, LUPE CASTILLO, CARMEN CASTRO, GUADALUPE DE DIXON, ELOISA GONZALEZ, MARIA AGUAYO, JUANA AGUILAR, and EMILIA WASHINGTON.

Bilingual-Bicultural Education

Bilingual-bicultural education as defined by the Office of Education and individual school districts has been one way of attempting to define and explore education for Chicanos. Whether it is good, bad, or indifferent is not a question to be raised here. It is merely being pointed out as an action on the concern of providing some educational means for Chicanos.

At the same time that the present educational system is attempting to incorporate Chicanismo in its programs, various Chicano groups throughout the country are exploring education from a different vantage point and setting up programs which reflect their findings and Chicanos. It should be pointed out that these groups are composed of individuals concerned with Chicano education, whether they be educators or barrenderos. It is the work of these groups that we shall explore.

A preliminary new definition of education is evolving, based on the individual's search for his identity and the acquisition of tools for survival and self-fulfillment. Perhaps Paolo Freire, the Brazilian educator, better stated it on saying, "to become aware of one's reality in a manner which leads to effective action upon it." Such a definition no longer implies loyalty, participation, and productivity as the mainstays of education, but rather points to a self-fulfillment philosophy of survival. What such a definition of education does, of course, is cause havoc among academicians and traditional educators, but it does strengthen the worth and capacity of each individual citizen, and it is an agent of change.

MARIA RUBIO works with children at LA ESCUELA DEL BARRIO's preschool.

Institutional De-Emphasis

Because of this new view of education less emphasis, if any, is being placed on the traditional activities for structures of educational institutions. Why? As an obvious point, any acquisition of tools for survival and self-fulfillment is more likely to be found not in the traditional school or classroom under routine circumstances but in the actual occurrences and activities of everyday life. The search for oneself is an introflective one not occurring in a mass situation but rather in a personal situation. Because of the emphasis on the individual instead of the nation, knowledge becomes reduced to a functional level, not an intellectual one. That is not to say that intellectualism is to be abhorred but rather that intellectualism or academia is a matter of choice, not requirement.

A teacher no longer can be viewed as the all-knowing and superior individual who knows what is right or wrong; rather, the student and his life become the teacher. The viejita de la tienda, the children in the street, the men and women of the barrios have special and specific knowledge which is of greater value than that which a trained teacher could share. Resources and experiences thus become the teacher and not an engraved piece of paper. Thus a teacher becomes a facilitator-of-sorts or, as Leon-Portilla states in La Filosofia Nahua, "It is the duty of the teacher to hold the mirror for his student so that he may see himself."

And what does all this mean in view of Chicanos and the world that we live in? It is not a philosophical utopia which Chicanos are trying to achieve but a realistic approach to living and survival in today's world, specifically the United States. The Chicano wants to live and survive as a total man united with his world, not alienated from it. Chicano education must provide Chicanos with the ability to determine for themselves their own lives and to make these determinations possible in today's society. It means that if a Chicano chooses to become an unproductive citizen, he will be able to survive in this country and be self-fulfilled within his choice. Chicano education means self-respect for one's abilities, capacities, decisions, and way of life. Chicano education means self-respect for one's abilities, capacities, decisions, and way of life. Chicano education means it is taking place in reality, not in fiction. Specifically, within Chicano education curriculum must be based on the Chicano way of life and its reflections and thus tailored to affect it; instruction must basically be provided by the life style and the community instead of by a bookocratic individual; learning cannot be construed to be relevant only to a set number of hours during a certain age range.

Models

Working from these observations, various models are currently being developed. Some of them are as follows:

IRMA CASTRO conducts English conversations in LA ESCUELA DEL BARRIO's ESL class.

Tlatlelolco, Denver, Colorado

An educational component of the Crusade for Justice under the leadership of Rodolfo "Corky" González, Tlatlelolco is serving people from kindergarten through graduate standing, ages from a few months to over 65. It has combined traditional education with community activisim, using Chicano culture as a basis.

D-Quetzalcoatl University, Davis, California

Perhaps the most traditional education program, DQU has been developed by Native Americans and Chicanos along the lines of a traditional university. Its curriculum has been based, however, on cultural backgrounds, and its instruction is most often provided by the real experts, the students themselves.

Colegio Jacinto Treviño, Mercedes, Texas

The first Chicano school in the country, Colegio Jacinto Treviño has developed from a graduate program involved in community educational projects from setting up an undergraduate college-type program to school board participation to elementary level programs.

Universidad de Aztlán, Fresno, California

Perhaps the most unique of the higher education programs, Universidad de Aztlán is a community

based and oriented educational program. It operates at an undergraduate and graduate level within all segments of the Chicano community (San Joaquín Valley) and is committed to the implementation of Chicano education at all levels from pre-school to so-called adult education, degree programs or non-.

These are not the only programs being developed. Many others have been started. such as Store-Front Schools in Chicago, Illinois, Juárez-Lincoln College in Austin, Texas, Las Escuelitas in Long Beach and San José, California, Los Chicanitos in Houston, Texas, and others in Wisconsin and New York. Many of these programs are geared to specific groups of people, and not any one model should be expected to fill all our needs.

Answers To Need

We must find the answers that best suit our needs. Within our Chicano culture some basic concepts from part of the vital definition of education. The most important unit in our culture, of course, is the family, an often neglected and now disintegrating unit in anglo society. It is within our familia that we find the most basic unit of economic survival, social activity, political intrigue, and educational basis. It thus becomes the basic learning unit of Chicanismo.

It is from our parents that we learn language and customs. It is from our brothers and sisters that we learn about today's world. It is from our abuelos that we learn history and respect. We, in turn, teach them about our times, our illusions, and our adapting needs. It is a cooperative effort in learning and survival. Our barrios also become part of our family. It is the life within it that teaches us everyday functioning. It is this life that teaches us survival within our life style in an alien society. All of whatever the so-called society has to offer is condensed within our barrios, and you are the proof. What you are today is the result of this process. The only thing education has given you is the terminology and the illusion that you are now educated after 12 to 16 years of schooling.

Together this concept of family-centered learning and the new definition of education form the beginning of a new model for an educational process. What effect then does this have on the traditions of education?

Effect On Tradition

Professionalism in the traditional sense is gone. No longer do we need to have the pedestal-seekers available to teach us what is of little or no value for our survival. In the past, it was the professional who determined what and when we would learn. If the new criteria call for learning within our life style, the true experts become the ones who are doing the living: ourselves, our families, our barrios. This is the cultural and ethnic survival of a people while part of a larger mass society. Literally we can now fully utilize all the resources available in our community and our homes to provide for the education of Chicanos instead of relying on an alienated educator to do the job for us.

Developing from this it follows that the resources for sustaining such an educational process are available within the community and the family themselves. It is ridiculous to go begging for monies and resources to set up an educational process and system that does not comply with the national definition, from the same institution that has done us the most damage: the U.S. Government. The old excuses are just another way of shifting the responsibility of creating our own system from our shoulders to the old "reliable": the man. By compromising ourselves according to someone else's guidelines we are not free to determine definition, goals, and methods of Chicano education. What is most important is the development of ways in which to find and use the resources available for sustaining programs. Another perspective is, of course, that within the new definition the needs of the new system drastically change. No longer is there a basic need for complex facilities, equipment, and expensive personnel. If the need, therefore, does not exist, then there is no point in supporting it. Just as it is vital for any new organism to find its life sustenance within its own resources, so it is with educación para Chicanos.

In any new educational model such as this it is a basic fact that what is to be learned, what is to be education, must be determined by the group in a truer sense than the lip-service paid to this ideal.

Escuela Del Barrio

Now, you say, "What does this rambling lead to?" Our answer is the ESCUELA DEL BARRIO.

ESCUELA DEL BARRIO is both a dream and a reality--a dream because we are not yet all that we want to be, and a reality because the solid foundations have been laid and they are working!

ESCUELA DEL BARRIO does not receive federal funding. ESCUELA DEL BARRIO does receive money and resources necessary from donations, work, comidas, rifas, and straight-out hustling.

ESCUELA DEL BARRIO is 20 families involved in learning. ESCUELA DEL BARRIO is 20 women learning English and shopping together. ESCUELA DEL BARRIO is Sr. García on top of a ladder painting the ceiling. ESCUELA DEL BARRIO is 18 niños (six months to five years) picking up crayons and saying, "Uno, dos, tres, cuatro, cinco."

ESCUELA DEL BARRIO is Sra. Castillo teaching others a song. ESCUELA DEL BARRIO is Emilia y Carmen y Domitilia sharing a new stitch. ESCUELA DEL BARRIO is Sra. Salas giving a view of history. ESCUELA DEL BARRIO is Manuel and Irma and Abrán cleaning walls and floors.

ESCUELA DEL BARRIO is Chicano.

MANUEL VARGAS has a B.A. in Spanish and a California Community College Teaching Credential. He is a candidate for an M.A. in Education and an ESL instructor. He has been curriculum coordinator and director of a bilingual program. IRMA CASTRO has been an instructor in communications and community development, Assistant Director of Fresno County Community Action, an administrative assistant for Neighborhood House, and education advisor to a bilingual program. She was one of the original founders of Universidad de Aztlán. ABRAN G. QUEVEDO was also one of the original founders of Universidad de Aztlán. He has taught an extension course called Introduction to the Barrio, and he has coordinated a bilingual program. An urban planning specialist, he has a B.A. in Geography.

Field-Testing Favorites

Ensayo Sobre Un Texto

Por Elida Pérez-Reinaldo

Lenguaje 4°, Enseñanza General Básica (Barcelona: Casals, 1972) por Sara Blasi y Equipo (fichas, $2.40; guía, $1.26) está organizado en noventa y nueve fichas, de las cuales setenta y dos están encaminadas al aprendizaje de las artes del lenguaje en general y el resto específicamente a la lectura de imágenes. En las primeras setenta y dos fichas no hay ilustraciones de ningún género, pero sorprendentemente los alumnos han reaccionado en forma tan favorable al contenido que hoy el libro es uno de los preferidos por los alumnos.

Contiene cada ficha, como estímulo y punto de partida, un fragmento pequeño en prosa o verso de un autor famoso: así desfilan ante los educandos Juan Ramón Jiménez, Pío Baroja, Eduardo Marquina, Miguel de Unamuno, Azorín, Villaespesa, Miró, Valera, Valle Inclán, Antonio Machado.... Es un súbito despertar al abolengo literario hispánico. Aún en casos en que los maestros no estimulan la investigación infantil, esos nombres van haciéndose familiares, van formando parte del bagaje cultural del niño y contribuyen al despertar de la curiosidad, madre del saber.

Cuatro o cinco ejercicios elaborados sobre la lectura completan la ficha. Son todos ellos accesibles al nivel de un niño de cuarto grado normal, con bien desarrollados hábitos de estudio y trabajo; y fuente de inspiración para el maestro creador, que encuentra de continuo nuevos motivos y vías. Las tendencias más en boga dentro de la educación pueden actualizarse en Lenguaje 4°: enseñanza individualizada, trabajos de investigación, estrategias de Taba, etc.

Si existe un manual para la aplicación del texto, no ha llegado a nuestros manos, pero esto nos ha proporcionado libertad de acción, y nos ha permitido desarrollar con amplitud aspectos apenas esbozados y enriquecer conocimientos mediante filmstrips o cintas de vistas fijas, enciclopedias, diccionarios y libros de la biblioteca de la escuela. Las vistas fijas y muchos de los libros son en inglés, lo cual es ventaja si consideramos el valor de este ejercicio práctico de transferencia de conocimientos de un idioma a otro. Claro que en este caso no se trata de gramática. Pongamos un ejemplo -- Ficha 10, texto inicial: "Colón había demostrado que la Tierra es redonda, lo confirmó Magallanes algunos años después dando la vuelta completa alrededor del mundo. Sin embargo, había algo que la gente de aquella época ignoraba: la Tierra gira sobre sí misma."

Antes de empezar a trabajar con la ficha se proyectaron tres cintas de vistas fijas: Curriculum Filmstrips, Columbus (No. 264), Magellan (No. 269); Eye Gate House Inc., Men Who Helped Us Find Out, Galileo (No. 35-A).

Se discutieron en español y se hicieron las aclaraciones pertinentes para ayudar a los niños que no saben suficiente inglés. Se añadieron los nombres de Copérnico y Juan Sebastián Elcano, para que los alumnos investigaran y hallaran la relación con los anteriores. Se trazaron sobre mapas las rutas de Colón (primer viaje) y Magallanes.

Cuando los niños leyeron el texto inicial de la ficha no encontraron dificultades de comprensión, todo era conocido, estaban altamente motivados y emprendieron el trabajo llenos de entusiasmo.

Añadimos ejercicios ortográficos previos a los de la ficha. Los alumnos aislaron:

1. Las palabras con mayúsculas, especificando por qué se usan en esos casos
2. Las palabras con acento, localizando la sílaba acentuada
3. Las palabras conteniendo mp y mb
4. Las palabras conteniendo g, q, h, ll, v, b

Después hicieron oralmente los ejercicios de la ficha y terminaron haciéndolos por escrito, auxiliados por el Diccionario Estudiantil (Bilbao: Cultural y Progreso, 1965; procede de MAP) y el Diccionario Enciclopédico Larousse (Paris: 1963).

Participan en este ensayo treinta y tres alumnos de cuarto grado, nivel normal, cuya lengua vernácula es el español. Dos de ellos son suramericanos, los demás son hijos de refugiados cubanos, actualmente con el status de residentes o ciudadanos americanos. Muchos de los niños han cursado en Coral Way alguno o los tres grados primeros; los menos son recién llegados a los E.U. via Espana, donde permanecieron por algún tiempo. Lo cual da heterogeneidad a un grupo teóricamente homogéneo, considerado desde el ángulo del dominio del idioma español. Y si agregamos los conocimientos individuales de la segunda lengua, encontramos toda una gama que va desde el bilingüalismo a la barrera idiomática en inglés.

Todos los niños pertenecen a la clase media y proceden de hogares en que por lo general ambos padres trabajan. El aspecto económico es bastante disímil, ya que mientras algunos padres han logrado ejercer legalmente sus profesiones universitarias, otros continúan trabajando en fábricas, hoteles y comercios o son propietarios de pequeños negocios. No obstante, existe entre los niños similaridad en apariencia personal, actitudes y principios, y existe entre ellos una armoniosa relación de compañerismo y una actitud favorable hacia la escuela y el aprendizaje.

Conclusion

En mi opinión Lenguaje 4°, Ensenanza General Básica es un texto valioso e interesante para alumnos y maestros. Se adapta al currículum y necesidades del cuarto grado de nivel normal en países de habla hispana y en regiones biculturales de E.U. que cuenten con nucleos de población.

En otras areas en que muy recientemente se ha dado importancia al estudio de la lengua materna, y que presentan características bien diferentes, puede resultar el texto demasiado elevado, pero cabe su uso en el quinto y sexto grado, y hasta en niveles superiores. Su eficacia depende de la presentación y el uso que de él haga el maestro, que en todo momento debe adaptarse a capacidades, intereses y actitudes de cada edad y grado de madurez del educando.

En todo caso existe la posibilidad de conseguir textos más adaptados a las características de otros grupos dentro de la colección recopilada en San Diego, California, por los integrantes de MAP, que está llamado a ser fuente de información y guía en la selección de materiales para la enseñanza del español y el portugués en las escuelas bilingües de los Estados Unidos de América.

Unidad De Trabajo

ASIGNATURA - artes del lenguaje

TIEMPO APROXIMADO - 35' diarios por una semana

MATERIALES - Fichas 7, 8 y 9 de Lenguaje 4°, Enseñanza General Básica; Nuevo Pequeño Larousse Ilustrado; Diccionario Estudiantil; retroproyector y transparencias; pizarra, tiza, papel, lapiz y pluma o lápiz rojo; láminas y fotos, plantas fibrosas, rafia,

OBJETIVOS - que los alumnos lean fluente y comprensivamente, usando con propiedad los signos de puntuación; que se adiestren en el uso del diccionario y se habituen a investigar; que reconozcan familias de palabras y determinen la palabra principal y las derivadas; que reconozcan las sílabas, dividan y denominen las palabras de acuerdo con el número de sílabas; que enriquezcan sus vocabularios con sinónimos; que desarrollen la expresión oral en conversaciones y discusiones, la expresión escrita en composiciones de creación individual; que infieran y usen en actividades escritas la regla ortográfica de la m antes de p y b.

Actividades

Estudio del Vocabulario - Los alumnos explicarán el significado de las palabras que conozcan y buscarán las otras en el diccionario:
carga - Determinarán qué es una carga y de qué puede ser la carga.
mulas - Qué son, y cómo se usan aún en España y otros

El libro es uno de los preferidos por los alumnos.

países; ilustración con láminas o fotos.

carabina, carabinero - Qué es una carabina y qué suponen que son los carabineros. Los niños procedentes de Chile y España, donde existen carabineros, darán la versión adecuada al texto. Se usarán láminas como ilustración.

hoguera - Qué es, para qué y dónde se hacen hogueras.

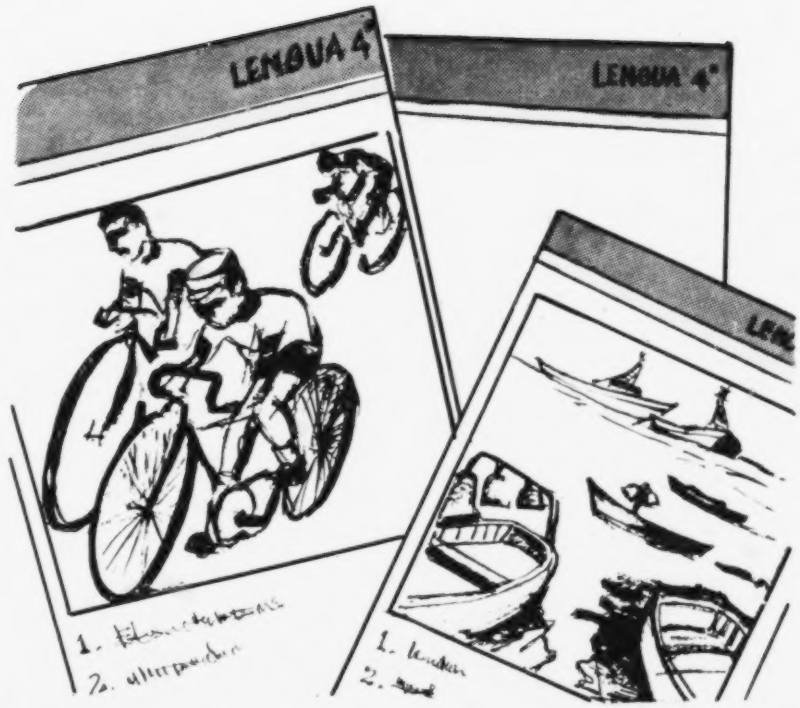
fibras - Presentar las plantas fibrosas que hay en el aula; sacar una de las fibras de una hoja; presentar los materiales fibrosos consignados entre los medios auxiliares. ¿Qué cosas pueden hacerse con fibras?

antorcha - Qué es; dónde han visto una antorcha en Miami (Antorcha de la Amistad en el Bayfront Park, antorcha en las Olimpíadas); presentar fotos; qué utilidad puede tener una antorcha en otros lugares.

Pío Baroja - Se comisionará un alumno para que busque en el Pequeño Larousse e informe a la clase quién fué Pío Baroja.

Evaluación - Los alumnos harán por escrito oraciones con las palabras estudiadas. Se dividirá el aula en dos grupos. Varios alumnos de cada grupo leerán sus trabajos y se asignará un punto a los correctos. El vencedor será el grupo que más puntos acumule. Los alumnos notarán los errores y se estimulará al otro grupo para que en un futuro iguale o supere al ganador.

Lectura - Ficha 7, Ejercicio A: "Puestas en seguridad la carga y las mulas, entraron los tres en la casa de los carabineros y encendieron una hermosa hoguera. Bautista fabricó en un momento, con fibras de pino, una antorcha para alumbrar aquel rincón." (Pío Baroja)



Lectura por la maestra seguida con la vista por los alumnos. Interrogatorio dirigido a determinar el uso de los signos de puntuación en la lectura.

Lectura Coral - Demostrar la comprensión: los alumnos determinarán quienes y cuántos son los personajes de la narración; a qué se dedican; quiénes más tienen parte importante en la narración; lugar dónde ésta se desarrolla y qué datos les hace suponer tal cosa; hora en que ocurre; cómo lo saben y qué parte de la narración lo indica; qué motivo tienen los personajes para actuar como lo hacen; qué título sería adecuado para esta narración; quién es el autor. En este ejercicio se recomiendan las estrategias de Taba, Concept Development.

Evaluación - Cooperativamente los alumnos reorganizarán la narración enriqueciéndola con detalles sobreentendidos, pero no escritos en la misma. Leerán individualmente el fragmento de Pío Baroja.

Trabajo en Grupo - Los alumnos harán oral y cooperativamente los ejercicios de la Ficha 7. Jugarán al "Pito Pito." Pronunciarán despacio las palabras, con la entonación normal para aislar los sonidos silábicos. Se les dirá que están dividiendo palabras en sílabas. Escribirán algunas palabras en la pizarra, las dividirán, observarán como están formadas las sílabas y llegarán a la conclusión de lo que es una sílaba.

Observarán las palabras y determinarán el número de sílabas que tiene cada una. Se les darán los prefijos mono, bi, tri y poli y su significado, para que ellos formen la palabra correspondiente de acuerdo con el

número de sílabas (monosílabas, bisílabas, trisílabas y polisílabas).

Juegos - Participarán los dos grupos en que está dividida la clase.

1. Dadas distintas palabras los niños las dividirán en sílabas, dando una palmada por cada sílaba.
2. La maestra pronunciará una palabra. Un grupo la dividirá en sílabas. El grupo contrario dirá correcto o incorrecto y en este último caso subsanará los errores cometidos.
3. Un niño de un grupo dirá una palabra, otro del grupo contrario dirá si es monosílaba, bisílaba, trisílaba o polisílaba.
4. Se asignarán puntos a los ganadores.
5. Los grupos se turnarán en las actividades.

Una alumna del salón del cuarto año de ELIDA PEREZ-REINALDO lee una composición a sus compañeros de escuela, en Coral Way en Miami, Florida.

Los alumnos del salón del cuarto año de ELIDA PEREZ-REINALDO trabajan individualmente y en grupos en su clase en la escuela Coral Way en Miami, Florida.

Evaluación - En el retroproyector se pondrá una transparencia con una lista de palabras. Los alumnos leerán y clasificarán las palabras por el número de sílabas, escribiéndolas en la pizarra en diferentes columnas. Denominarán cada columna. Es recomendable el uso de las estrategias de Taba en este ejercicio, Interpretation of Data. Cada niño hará por escrito una lista de palabras de cada clase, no más de cinco de cada una. Copiarán el fragmento de Pío Baroja u otro cualquiera, en forma tal que se vean precisados a dividir las palabras al final de una línea y terminarla en la siguiente.

Trabajo Individual - Los alumnos harán por escrito los ejercicios de la Ficha 7, y los Ejercicios B, C y D de la Ficha 8.

Evaluación - Los trabajos serán chequeados por la maestra y en entrevista personal con los alumnos que lo necesiten, cada uno notará y corregirá los errores que ha cometido.

Trabajo en Grupo y Trabajo Individual - Después de releer coralmente el fragmento de Pío Baroja, se sostendrá una conversación con los alumnos. Describirán una tormenta y expresarán como se sentirían si estuvieran en el mar, en el campo, en una montaña. Contarán algunas anécdotas referentes al asunto. Fi-

En mi opinión "Lenguaje 4°" es un texto valioso e interesante para alumnos y maestros.

nalmente escribirán la composición que señala el Ejercicio E de la Ficha 8.

Evaluación - Varios alumnos leerán sus composiciones, se harán comentarios y se discutirán ciertos puntos.

Una de las composiciones se copiará en una transparencia, se proyectará con el retroproyector y con la cooperación de los alumnos se harán las correcciones necesarias, que servirán de guía a los demás (redacción). Las otras composiciones, ya rectificadas por los alumnos, serán chequeadas por la maestra que en caso necesario dará instrucciones individuales y hará que los alumnos las sigan, rehaciendo sus trabajos.

Trabajo Independiente - Los alumnos, independientemente, trabajarán en la Ficha 9, Ejercicios A, B, C y D; Ejercicio E, trabajo colectivo-individual. La maestra presentará series de números, ya conocidas, para que los alumnos las continúen (14, 21, 24, --, --).

Se compararán con series de láminas y diferentes objetos y por último con series de palabras. Comprendido el asunto los alumnos releerán el texto de la ficha e independientemente completarán la serie de palabras del Ejercicio E.

Evaluacion - Se hará de acuerdo con la eficiencia demostrada en el trabajo. Entrevistas alumno-maestro en casos necesarios para rectificar errores y aclarar conceptos.

Trabajo en Grupo - La maestra y los alumnos sostendrán una conversación comentando las composiciones por ellos escritas, hasta aislar la palabra tormenta y lograr su sinónimo tempestad. Ambas palabras serán escritas en la pizarra, se analizará la última para determinar primero la letra final, después la posición de la m. Los alumnos escribirán una lista de palabras terminadas en d, después palabras que lleven mp y por último palabras con mb. Una lista de palabras con mp y mb será proyectada mediante el retroproyector. Los alumnos las clasificarán en dos grupos y finalmente enunciarán la regla ortográfica correspondiente.

Evaluación - Los alumnos escribirán al dictado un trozo que contenga la clase de palabras estudiadas.

Corrección de los Trabajos - Con lápiz rojo o pluma los alumnos harán las rectificaciones pertinentes a medida que la maestra escribe en una transparencia, sobre el retroproyector, el mismo trozo que le dicta un alumno. Los alumnos evaluarán sus trabajos individualmente de acuerdo con la ausencia de errores o número de los mismos. Para ello adoptarán previamente una escala de calificaciones.

Man must be seen as assuming a conscious responsibility for his destiny. When man is manipulated, dehumanized, robbed of his personal worth and importance in the community, [we] cannot remain silent, but must speak out in defense of these basic Christian principles.

Rev. Juan Hurtado, as quoted in
The San Diego Union, January 23, 1973

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